Registered No. **120** of 1874.

The Bombay Guardian.

VOL. XX.—New Series.—No. 8. SATURDAY, APRIL 25, 1874. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The trial of the ten Parsee and twenty Mahomedan prisoners accused of being concerned in the Sonapore Riot, commenced on Tuesday. The Advocate General insisted upon trying the Parsees two at a time, and the counsel for the Parsee prisoners, taking offence, withdrew in a body, leaving their clients undefended; and all the Parsee spectators in the Court also withdrew. Five of the Parsees have been tried and convicted. It is remarkable that none of these Parsees were arrested at the time of the Riot or for a week afterward; and the Parsees generally are strongly of opinion that the case against the Parsees has been got up by the Police to justify the better their own procedure. The fact that the only witnesses against the Parsees are connected with the Police, tends to confirm the Parsees in this view. It would be a very great pity if this case should terminate in a way to leave this opinion in the minds of the Parsees. The wish of the Advocate General to try the prisoners separately does not seem a sufficient reason for the withdrawal of their counsel; if they had a good case it was their business to make the best of it.

—Who will say that the people of Bombay are not lovers of holiness? The Natives are flocking in immense numbers to a place in the heart of Bombay where an ex-mamlutdar of Satara resides, a man reputed so holy that anything he asks of heaven will be granted. His presence here affords the people of Bombay a glorious opportunity of getting their wishes fulfilled. So they are struggling and battling for a glimpse of this holy person, to approach him and fall at his feet, make offerings and get the desire of their hearts fulfilled. The neighbourhood of the house where he resides is constantly thronged, especially by night, even all the night long, by persons anxious to get a glimpse of him. It is like a fair or pilgrimage; there is unceasing din; and some of the neighbours, wanting in faith and loving sleep, are complaining of his presence as a nuisance. This man is regarded not merely as a mediator, but as the incarnation of deity, and multitudes are prostrating themselves before him and supplicating the light of his countenance. A letter regarding this *bawa* in the *Bombay Gazette* says:

> You will be surprised to learn that many Parsee ladies and gentlemen, and even a few Mahomedans and Christians, come to pay homage to this living god, whose object in coming to Bombay, it is said, is to sit *dharna* on Government to compel them to restore him to the office of Revenue Collector and Magistrate at Satara.

Like the Pope, this Bombay holiness wishes temporal dominion as well as spiritual, though he is content to enjoy it in a humble and subordinate degree. The Hindoo conception of holiness is rather peculiar; if a man has his grosser appetites in subjection, it matters little if he is wanting in love, long-suffering, truthfulness, unselfishness and other graces. The fact that there are men so organized that their temptations are not found in connection with their grosser appetites is overlooked by them. The Christians referred to in the above extract are Romanists, no doubt.

—The Report of the London Society's Missions in S. India, embracing Madras, Tripatore, Salem, Coimbatore, Bangalore, Bellary, Belgaum, Cuddapah, Nundial, Vizagapatam and Vizianagarum, for 1873, exhibits a force of 19 European missionaries, with 11 Native ordained ministers, 27 evangelists and 60 catechists, besides 196 school-teachers. The communicants number 1041, in a body of 8099 nominal Christians. The Institution at Madras has 445 students under 15 teachers, 12 of whom were scholars in it, and 7 of whom are Native Christians. The school fees and grants-in-aid cover the salaries of teachers. The cost of the Institution is about Rs. 11,000 annually. None of the students appear to have been converted in 1873.—The Report of the Salem Mission says:

> This Mission has from the first held the principle that, without ignoring altogether educational work, the preaching of the gospel to the masses is the divinely appointed agency for evangelizing the heathen, and has expected its Missionaries to regard this as their primary and most important work. It is the simple proclamation of the Gospel throughout the towns and villages of this collectorate which has caused the whole district to be honeycombed with Christian truth, which has brought in more than six hundred adherents, belonging to all classes of the Hindoo community, to Christianity, and established ten churches within its bounds.

The Report of the Coimbatore Mission says:

> There is indeed urgent need that the churches should pray earnestly to the Lord of the harvest to send forth labourers into the harvest, for the work is too great for the very few that are engaged in it. If we had more earnest intelligent Christian men at work, we should see more cheering results. The districts that have been most thoroughly worked have produced the greatest results. The numbers of Christians in Tinnevelly, Travancore, Madura, Tanjore, and S. Arcot are far greater than in other districts, and the labourers, both European and Native, are proportionately greater.

At Bangalore there is much testimony as to the excellent way in which Miss Anstey conducted the schools under her care. We have marked a number of interesting passages in these Reports for insertion in another column.

—A good deal of sympathy is expressed for the widow and children of Mr. Kursondass Mooljee, excluded from caste because their husband and father many years ago went to England. Attempts to annul the exclusion have been persistently resisted. At a meeting lately held it was however decided that if they went to Benares and performed certain ceremonies and gave Rs. 500 for a temple they might be admitted; and the papers are expressing their satisfaction that in this way they are to be restored. Now we look at the matter very differently, and we consider that one who gets into such a caste as that is much more to be compassionated than one who is excluded from it. We should pay a good deal more to get out of it than to get into it. We have heard of slaves who declined the offer of liberty when it was made to them, but then their masters were particularly kind and considerate. The gentlemen who have the management of this Kapole Caste, have sufficiently showed what sort of rule they delight in, when they ostracise even the youngest member of the family of one who was guilty of no sin but that of crossing the ocean for the enlightenment of his countrymen. He might have committed any number of rascalities and immoralities, and they would still have given him the right hand of fellowship; but he drank the water that God sent down from heaven in Great Britain, and he and his must be treated as sinners of the deepest die.

—We are favoured with the Report of the German Evangelical Mission in S. W. India for 1873. There are 62 brethren and 35 sisters from Europe at 19 different stations; 17 of the brethren are not ordained. There are 5 Native Pastors; 64 Catechists and Evangelists; 72 Christian School-teachers. There are 2628 children under instruction. 228 converts were baptized last year; 133 were added to the list of communicants, now numbering 2615. Nearly two-thirds of the converts were gathered in Oodapy, where for two or three years there has been a good deal of religious interest. Under the head of Literary Work we find mention made of a Commentary on the Old Testament in Canarese which is being prepared by the Rev. Dr. H. Moegling, and of which the Pentateuch has been completed and published. The mission finances show a great deficit. The converts, a number of them at least, 'contribute to charitable and missionary objects, according to their ability, willingly.' We have marked some passages for our columns.

—We have already noticed the 1st and 2nd of the "Essays on Fundamental Questions" published at Mirzapore, the 1st, introductory, the 2nd on the Character and Claims of Christ. Two others have since appeared; No. III. on the Apostolic Writings, and No. IV. on the Bible. We should be glad to have our educated Native friends read these essays, read them carefully, prayerfully, candidly. Viewed simply with reference to its acknowledged influence in the world, Christianity deserves their best attention; what else so well deserves it?

—A Marathi book on Stenography, entitled Laghavi Lipi, by Ramchandra Bhicaji Goonjikur, has been published. The Marathi alphabet presents some difficulties not

known to the Roman, but the author appears to have elaborated his system with considerable success. Our practised Carcoons can write very rapidly in Modi, but we suppose that if a man should thoroughly study and rigorously practise this system, he would in time be able to outstrip them. The book is sold at four annas a copy.

—ANOTHER attempt to roll back the advancing tide of Ritualism has just been made by the Archbishop of Canterbury. He has introduced a Bill in the House of Lords, to give bishops power to restrain expeditiously and cheaply those clergymen who introduce irregular practices into the services of the church. And the House of Lords, on the motion of the Bishop of Peterborough, have appointed a Select Committee to inquire into the sale of livings. This looks like work, and indicates a sincere desire on the part of some to save the Church of England from the great danger that looms up before her, disruption. Not that we ourselves think disruption a danger; we view it as a necessity, without which the evangelical portion of that church cannot be what it ought to be. A runner may be weighted with gold, but he cannot do himself justice in the race, unless he lay aside his golden weights. And it is just possible that these tardy attempts at reform may only precipitate the crisis which they are designed to keep back.

—THE Rev. Baba Padamanjee proposes to send to the press in June next a second edition of his Compendium of Molesworth's Marathi and English Dictionary, revised and enlarged. We have seen specimen pages of the proposed edition, which will, we think, be a decided improvement on the first edition. This work is so well known that any commendation of ours at present seems not called for. The cost will be (full cloth) Rs. 4 to subscribers. Address the author, Poona, or Mr. Janardan Ramchandra, University Registrar's Office, Bombay.

—THE Methodist Mission in Bombay has published no Report, but we have seen a printed financial statement for 1873. From October 13th, 1872, to December 31st, 1873, during the greater part of which time there were four missionaries connected with it, besides several Native preachers, the entire personal expenses of the preachers, Native and foreign, charged to the Mission, amounted to Rs. 1714, a little over Rs. 120 monthly. Our readers are aware that this is a self-sustaining Mission, receiving nothing from America or England except men, and that no appeals are made to the public for their support. At the end of the year there was in hand Rs. 2760.

—PEOPLE who get their ideas of Missions in the Pacific islands from the novels of a sensualist, may perhaps be surprised to see a statement like the following, from the *Missionary Herald* for March:

Take the Sandwich Islands, where we have the figures of expense and results at the time (1870) when this formally ceased to be a mission field. The expenditure of the American Board had been $1,220,000; the total of admissions to churches, 55,300. (See Dr. Anderson's History, pp. 165, 340.) This gives an expenditure of $22·06 (Rs 45) per convert. The annual export and import trade of the Islands, based mainly on the productive industry of the native population, developed in very large measure by missionary influence, amounted to over $4,300,000—nearly four times the entire amount expended in Christianizing the islands! *Do Missions pay?*"

—WE understand that the Rev. Mr. Lang has arrived to take charge of the General Assembly's Institution in Kalbadevi. It is some time since the Established Church of Scotland has been without an ordained missionary in Bombay. Mr. Melvin, who has been in charge of the Institution, leaves for England after a seven years' residence here. The students and teachers had a meeting to express the high regard in which they hold him. In their address they say:

Your stay amongst us has been a time, all along, of comfort, prosperity, and success. The Institution has in every way been raised in name and position. This unquestioned success is owing to your indefatigable industry and energetic interest in the progress of the school, and your sympathetic and kind bearing towards your assistants and pupils. The whole staff of teachers under you have amongst them a very strong fellow-feeling and regard for each other, and these have emanated from the most enlightened sympathy which you have manifested towards all.

Mr. Lang has an interesting and important field of labour, and we hope the Lord may greatly bless him in it.

—WE have been waiting for details regarding the last days of Livingstone. It is again the *New York Herald* that furnishes the information. In a telegram received at the London office of that paper from Aden it is said that after suffering some months from dysentery he felt that he would not recover. He rode on a donkey some days and then was carried till he reached Muilala, beyond Lake Bemba. Here he said "Build me a hut to die in;" "I am going home." He suffered much, groaning night and day and praying much. On the third day he said "I am very cold; put more grass over the hut." His followers did not go near him; only his servant Majuahra remained with him. He became insensible about midday of the fourth day (May 4th) and died about midnight.

—THE *Advance* (Chicago) of March 5th says:

It is impossible to give any detailed account of the revivals which are in progress all through the land. There has been nothing like it since 1858. There is less excitement than then, but we believe not less manifestation of the Spirit's gracious power. The work is still going on in St. Louis. Large accessions are being made to all the churches. The papers, secular as well as religious, speak of revivals in a multitude of cities and towns throughout the North-west and the Interior. We hear from Boston that nearly all the evangelical churches there are holding special meetings. Mr. Talmage's church, Brooklyn, was to receive about three hundred new members last Sunday.

—THE work in Scotland, so far from declining, is ramifying and deepening in every direction. Four large churches in Glasgow are filled *nightly* with young men exclusively, and many inquirers remain behind to seek the Lord while he may be found. 25,000 copies of a sermon to young men by Mr. Spurgeon were to be distributed in Scotland during the week of special prayer, March 22-29.

SOME young men who enter the ministry at home have the idea that the privilege of preaching to a church releases them from the obligation to preach to individuals. How very different was Paul's conception of the matter is strikingly shown in his letter to the Colossians, i. 28, where he says: "Whom (Christ) we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working who worketh in me mightily." The words "every man" (*panta anthropon*) occur three times; he takes the greatest pains to emphasize this matter; he dealt with men individually; an assembly was simply a gathering of individuals, and his discourse was to be followed up by efforts with the different individuals to bring them to Christ. He is speaking probably of professing Christians; his whole heart was possessed by the desire to present every man perfect in Christ Jesus, just as a faithful workman engaged in manufacturing some article of furniture, chairs for instance, tries to make each particular chair a perfect specimen of his skill, or as a drill serjeant tries to make every man under him a thorough adept in drill. And it was Christ in him thus labouring, Christ's own love to the souls of men shed abroad in his heart, that kept him ever active and vigilant in this matter. The word *striving*, radically the same as *conflict* in the next verse, ii. 1, would seem to refer especially to his prayers in their behalf (see Rom. xv. 30). He never spoke to men without speaking to God in their behalf.

It is matter of thankfulness that in Scotland and England God is now so powerfully drawing the attention of his people to the necessity of this individual labour, and that opportunity is given for it in after-meetings.

THE following are some of Mr. Moody's sayings:

People may think that if they go into the world a little—attend the theatre, opera, balls,—they can get the world drawn into religious meetings; but it is a delusion. We must come right out and be separate. Those who are separate draw many with them to heaven; *while one worldly Christian* deludes and drags many down to hell. If you do not leave the world entirely, with its novels, theatres and operas, it will never leave you, and you will be poor, miserable Christians.

Always keep in mind that it takes the same power to keep you that it took to convert you.

Having been asked at a meeting in Edinburgh, What would you do with unconverted members? he said, There ought to be none, known to be so. If you have a hundred such now, set to work to get them *into the kingdom* or *out of the church*. It is a terrible thing to tolerate unconverted members. You deceive them, encouraging them to go to hell under the delusion that they are going to heaven. We would not get on at all in America with unconverted members.

Asked, What proportion of your church have been expelled? he said, Out of 800 or 900, 40 or 50 have been cast out. These have been chiefly reclaimed drunkards, some of whom give us trouble; but others are among our best members,—the work of grace in some of them is glorious.

When I began to speak, I could not put two sentences together; and I was strongly urged, especially by elders, to desist. Yet I beg to say, in all humility, that I have the largest congregation in Chicago. And it is not that I have any eloquence, for I have none, but I have the faculty of making others work.

WE have received copies of a missionary sermon preached by the Rev. T. J. Scott in January last at Lucknow, entitled, "The universal and complete Triumph of the Lord Jesus Christ in the world," on the text, "He must reign till he hath put all enemies under his feet." (1 Cor. xv. 25.) The following proposition is stated and defined:

Jesus Christ is destined to triumph over all opposition, and His religion will become the universal and final religion of the human race.

To mark distinctly the *Completeness* of this triumph, it may be well to define briefly what its *scope* must be. (1.) Jesus, then, will triumph in the *political world*. All forms of government, all law, national and international, will be based on Christian principles. The law of God as revealed by Christ and in Christ will dominate all civil law.

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Hence a universal peace between the nations and in the nations must come. Jesus is the "*Prince* of peace." (2.) He will triumph in the *moral world.* All duties of men in their social relations will be based on Christian principles. All attempts at moral systems in the ancient world apart from the Bible failed. With the Christian era a new moral life began in the race, and Jesus will reign till the duties of man to man, and all social organizations and the entire social fabric, rest on Christian principles. (3.) He will triumph in the *religious world.* Some form of religion and worship among every people testifies to the fact that man is a religious being. Even Comtism deifies humanity and makes it an object of worship. Jesus can fully meet all the world's need, and He will reign till the Christian faith and worship become the universal and final religion of the race. Thus Jesus will reign till he triumphs over all opposition—till every enemy is conquered—till all governments and laws and moral codes and all religious faith and worship are conformed to His truth. From the standpoint of reason and observation of facts this triumph may be inferred from several lines of argument.

The arithmetical argument has not very much weight with us, as the 350 millions of nominal Christians now in the world are for the most part as far from the kingdom of Christ, as the rest of the world's population, and are exposed to a greater manifestation of divine wrath because of the light they have and the profession they make. In fact we consider them the great barrier in the way of the extension of Christ's kingdom. But the way in which Christ's true people have been scattered over the world, is a remarkable fact in Providence and foreshadows the coming hour of Christ's complete triumph. Neither do we attach very much importance to the ratio of increase in the Native converts of India, as there are other systems the ratio of whose increase has been as great. None the less this is an excellent discourse, well worthy to be printed and widely circulated. We would invite attention to the following extracts:

Is there anything in modern science and thought destructive of true fundamental Christianity?

We admit that Christianity, to be *permanent* and a *finality*, must be consonant with correct science and true thought. All truth must harmonize, and confliction implies error somewhere.

There is in some minds a suspicion that the great thinkers of the age are non-Christian because they cannot harmonize Science and Christianity. This most decided mistake arises largely from the *noisy and blatant* character of a few noted men, as Darwin, Herbert Spencer, Professor Tyndall, and the German Buchner, and from the *novelty* of their opinions. But the brain of Christendom is still devoted to Christ. Bacon the father of modern science, Kepler, Newton, and Herschel, have been followed by Faraday, Dr. Carpenter, Agassiz, Max Müller, and many others, who were and are true to Christianity. Take the majority of the great educational institutions of the Christian world, and it will be seen that the cause of science is still in the hands of men devoted to Jesus. A misapprehension on this point sometimes arises in this way:—

The retreat of science from her old positions is mistaken for the retreat of Christianity from her position.

We should note well here the oft-repeated remark that the Bible *does not* propose to teach science, but science has forced her theories and interpretations on the Bible, and then retreating, the Bible and Christianity have been charged with opposition to science. The simple truth in the matter is that it was *no part* of the Bible or Christianity to have any *theory* or *teaching* on the subject. Science overlaid the Bible and Christianity with her theories and teachings, and then in after-times, when later discoveries rendered these untenable, Christianity was charged with being opposed to scientific truth, and hence with being itself in some way untenable. For instance, the Ptolemaic theory of the solar system was held by scientific men till the 16th century, and although the mistakes of Ptolemy Claudius should not have been charged on Christianity, yet when the Copernican theory exploded the old astronomical belief, it was thought, and is still thought, by some that Christianity retreated from her old position; and the more so because misguided theologians had persecuted Galileo, all of which seems very absurd when we reflect that the Ptolemaic theory is no part of the Bible or of Christianity. In the same way *scientific* men—mark—explained the distribution of fossils, boulders, and certain arrangements of strata by the Noachian deluge as a cause before the science of geology had taken shape. Men came to think this theory to be a part of the Bible and Christianity. The science of geology grows up—a new theory is found—science retreats from *her* former explanations, and Christianity is supposed to be out of harmony with natural truth; and Christianity in accepting the new explanation is supposed to have retreated. The Bible simply used the common idiom of the times. Its sphere is spiritual truth. Christianity is a moral system and aims at spiritual life in man. Its distinctive sphere and fundamental position is such that it cannot come in conflict with natural science. Fairly interpreted, there is not a single point in true and well-ascertained science and modern thought that is in any degree destructive of Christianity. On the contrary, we affirm that *modern thought has helped the Christian cause, more than hindered it.* Christianity has been relieved of burdens and excrescences forced on to it by the misguided thought of men, such as untenable views of inspiration—undue authority of the church—apostolic succession—unwarranted views of prelacy, &c. Modern thought has given us a sounder criticism of the Bible—the true value of patristic and ecclesiastical tradition—and, we may add, improved views of some doctrines, as of the atonement. Now note that all this is simply the true position and import of the Gospel more fully comprehended. Thus Christianity stands unshaken amid modern science and thought. During 2000 years, sciences, philosophies, other religions have perished, while to-day essential Christianity is girding herself for her still grander career. Jesus is triumphing over his enemies, for we find that the *ideas* and *truths* that are revolutionizing the world and are developing the moral sense of mankind are in their origin Christian, while there is nothing that is true and good in modern thought and science that is unfriendly to the permanent progress of Christianity. All proves the special adaptation of Christianity to the race. Thus with every phase of this subject, the evidence increases that Jesus will "reign till he hath put all enemies under his feet."

The following is also well worthy of being pondered:

No new theory in later times has been advanced about Jesus.

As Farrar well shows in his *History of Free Thought*, there have been four marked epochs of sceptical struggle with, and opposition to, Christ and Christianity. The first struggle was with heathen philosophies from about A.D. 160 to 360. Then with the sceptical tendencies of scholasticism from 1100 to 1400. After this came the sceptical period of the Renaissance, or the time of the revival of classical literature and the fine arts, from 1400 to 1625; and lastly the struggle with the scepticism of more recent philosophy and criticism—having three phases, English deism, French infidelity, and German rationalism. It may be confidently affirmed that scepticism has completely failed to present any adequate theory about Christ and Christianity from a merely human point of view, or from the standpoint of naturalism. The more recent theories are only a revival of older ones. Scepticism offers nothing new—has exhausted itself, while Jesus steadily goes forward in His career of conquering with every indication of a glorious and final triumph. The phenomenon of the struggle itself indicates this in that—

There is a narrowing circle bringing thought and opinion nearer to the Christian view. There is a manifest change in the *tone* of discussion and criticism, from the horrid blasphemy of the Jews and pagan opponents of the early centuries—and from the ribaldry and coarseness of the age of Paine and Voltaire, to the admiration and enthusiasm of writers like Rénan, who make of Jesus a great loving hero, the exemplar of the race and almost divine. Any change of theory about Christ that has gone on only brings the world nearer to Him. The earlier sceptical writers of the present age held that Jesus and His apostles were *impostors.* This was abandoned for the *mythical* theory of Strauss, which resolved Jesus and the earlier facts of Christianity into myths. But this was not tenable, because doing too great violence to the manifest facts of history. Then came the *legendary theory*, admitting authentic records and a substratum of facts so near the truth that the marvel is how those who hold them can rest in mere naturalism. Thus we have theories revolving in a circle and constantly nearing the truth. This is most significant of the final triumph of truth. The human intellect, worn out with its own wanderings and fruitless effort, will come, weary and rest-seeking, to the Shiloh of humanity. Jesus for ever, lifted up to the thought and gaze of the weary world, will draw all men unto Himself. Amid all this thought and conflict of opinion Jesus is gaining all the time for, mark—

The increased admiration of men and devotion of His disciples. No being in all the world and in all history receives from men generally a tithe of the admiration and love that Jesus receives. His is "a name above every name." Keshub Chander Sen says the spirit of Christ India will one day accept."

What a wonderful literature has gathered about His name! What a marvellous and profound influence He has had upon the world! What would the world be without His life? And how wonderful and intense the devotion of His followers! Every attack on the Scriptural view of His nature and mission calls forth multitudes of able and learned defenders. For every book written against Him, a dozen, more able, at once appear in reply. He is more than ever enthroned in the hearts of millions who love and adore Him. The consciousness of millions hourly testifies that He, and He alone, can fully fill the human soul to perfect satisfying. During a recent revival in the United States, while many were testifying for Jesus, a lady stood up and said in a distinct voice, "I cannot speak much for Jesus, because I am not used to do it, but I can sing for Him," and immediately commenced singing in a voice of singular sweetness:—

"I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,—
He did so much for me,
And that is just the reason
I tell it now to Thee."

The whole audience was moved to loud weeping, for a cord was touched that vibrates to His name and love in millions of human hearts.

And now, in *conclusion*, if we gather up in review all these lines of argument for the complete and final triumph of Jesus, it amounts to a perfect demonstration. The geographical spread of His kingdom, embracing, as it is now rapidly doing, all the world—the numerical growth of His followers, far outnumbering now any other rational form of belief—the greatly increased Christian activity of the age in humanitarian enterprises and evangelism at home and abroad with the consolidating tendencies of Christendom—the progress and triumph of Christian principles—the growth of moral sense, stimulated by the life and truth of Christ—the fact that in thought and feeling even the sceptical world is getting nearer to Jesus,—all these lines of argument irresistibly point to the conclusion that Jesus will reign till He has put all enemies under his feet. How fully the word of God is sustained!

The Bombay Guardian.

SATURDAY, APRIL 25, 1874.

GOSPEL ILLUSTRATIONS OF FAITH.

Salvation is by faith; and how fitting it is that the Gospel which says, Believe only, should give us illustrations of faith! We are not left to elaborate our own views of the matter, but we are shown faith in actual exercise, so that we may clearly know what it is.

In the latter part of the 8th chapter of Luke we have an account of a ruler of the synagogue named Jairus who had an only daughter. As a ruler of the synagogue, Jairus should have outstripped the mass of the people in the recognition of the Messiah. Here is one greater than the synagogue; greater than the temple, greater than Moses; let all who would show men the ways of

God hasten to the presence of this Wonderful Counsellor and be found sitting at his feet and drinking in his words. But no, Jairus has his dignity to maintain; he must remember what belongs to his position; he may not make one of the crowd that follow Jesus of Nazareth. His only daughter is approaching the time when she will bloom into womanhood; her presence wonderfully brightens his house; she is his only one and the idea of her possible removal may not present itself. Nevertheless, she falls sick; the sickness makes steady advances; physicians are summoned, but their efforts fail; at length, the evidence that the scythe of the remorseless reaper, Death, is whetted for her, forces itself upon all. Is there no hope? There is Jesus of Nazareth; his power is unlimited; his grace is unbounded; send for him. How can I? What honour or respect have I ever paid to this man of Galilee? When was I found among his disciples? When did I ever invite him to my house? How can he otherwise than upbraid me for my past neglect? To go to him in my extremity is to confess myself sadly unfaithful in that I have not sought to conduct those who are committed to my care, to him.—But she is dying. He will not refuse.

How can ye believe who receive honour one of another? Jairus sees his only daughter passing away, and the grace of God enables him to get the victory over unbelief. In deep humiliation, contrition and self-condemnation he comes to Jesus, and falling down at his feet entreats him to come at once. She is dying; the case in most urgent; oh that the Master would hasten! Jesus goes with him.

There is a woman in the same town who has been suffering twelve years from an issue of blood; she had spent all her living in the vain endeavour to get relief from physicians. In her extremity some one spoke to her of Jesus; she received the word into a good and honest heart; it was worth to her more than all her gold and silver had been. She believed that there was just the blessing she needed in Christ, and that this blessing was available for her; that she might come and take it without even asking permission, as one could go to a public fountain and freely drink. She learns in some way that Jesus is going through the street; she approaches; a great crowd is about him; shall she wait for a more convenient season? No, the only convenient season is the present, for it is the only certain season. She enters the crowd, comes stealthily near Jesus, touches the hem of his garment, snatches the blessing and goes away. What! steal the blessing? No, the blessing was hers from the beginning, waiting to be recognized and appropriated. Life for all is in Christ; a birthright of glory, honour and immortality for every man is in him; and many who are now day after day praying and weeping and imploring salvation through Christ, as though they had to overcome some mighty barrier on God's part, would do well to stop, break off their praying, take what has so long been offered to them and give thanks to God for his unspeakable gift. The poor woman had no special notification that there was a blessing in Christ for her; she simply recognized the fact that divine goodness was incarnate in him, and available for all. And according to her faith it was unto her.

Who touched me? said Jesus; a strange question; he is surrounded by a great throng; rather ask who is not touching him. Ah, but some one has touched him in faith, and has carried off a blessing. Thus myriads of prayers are offered daily in the name of Jesus, all in vain, not being mixed with faith. There must be expectation. The man who came at night, asking three loaves, expected to get them, and when the master of the house came to the door he expected to find the man there waiting and did find him. But how often when the blessing comes, is the suppliant gone; a waye of the sea, driven with the wind and tossed!

Does not Jesus know? He knows all about this lone woman. Surely he will have regard for her feeling of timidity, her reluctance to meet the gaze of many; he will not ask her to break through the feeling of womanly reserve; he will have consideration for the shrinking, sensitive nature. So you may think; but your thought differs from Christ's thought. So far from acquiescing in her wish to be unobserved, he requires her to come forward; so far from seeing any impropriety in the public acknowledgment of favours received from heaven, he deems it a right thing to do. He gives his sanction to the open-air testimony of women, and has evidently no sympathy with our 19th century scrupulousness. And the lone woman finds herself wonderfully helped, and declares 'before all the people' why she had touched him and with what result. Then Jesus bids her go in peace; her faith hath made her whole (saved her, in the Greek).

But this had involved delay; and word now comes to Jairus that his daughter is dead. Then perhaps this thought came into his mind: "*The golden opportunity is lost;* time has been frittered away; if we had not been delayed by this woman in such a haste to get her issue of blood staunched, we might have reached the house in time."

But the Master said: Fear not: believe only and she shall be made whole (saved). And now we see the value of testimony. The poor woman had been brought forward to tell what she had obtained, and this was wonderfully the means of strengthening the drooping faith of Jairus. Thus it is that the acknowledgment of blessing becomes the means of sustaining the faith of others. Is it in vain that we have this specific testimony of Jesus as to the importance of a public acknowledgment of good received, and as to the propriety of such from women? Jesus himself was walking by the side of Jairus; yet this unnamed woman is the means of strengthening his faith. The unworthiest may do limitless good by telling what Christ has done for her.

The daughter of Jairus is raised from the dead. But the parents are charged to tell no man what was done. Why? Well, for one thing, the fact was self-evident. They had mourned the daughter as dead and all could see that she was now alive. She was herself the evidence of the miracle. It was not necessary for the ends of Christ's personal ministry that he should raise again all that died, and it was not desirable; for one thing it would have left him little leisure for preaching. In Mark i. 45, we see that he was seriously hindered in his ministry by the non-observance of a similar injunction.

Thus, if we carefully look into the incidents of our Lord's public life, we shall find in them not only a revelation of his own character and a disclosure of the riches of his grace, but also much instruction as to the way in which we are to avail ourselves of those riches. For he is the same, yesterday, to-day and for ever.

A MANGO.

A contemporary has a very lively article about mangoes and the way to eat them, with strong reprobation of what he calls the piggish way of eating them. We are not sure that he has exhausted the subject. We generally make it a point to eat, if circumstances favour, one mango in the season, having an idea that in order to enjoy a good thing it is not so necessary to have much of it as to get a good insight into the facts of the case. We would not lay down a rule on the subject, but we think it is a mistake that in order to enjoy mangoes we must go on eating them. We have known people to eat a dozen or fifteen and who seemed to be no nearer the goal of satisfaction at the end of their labour than at the beginning. The first thing is of course to get your mango and be sure that it is rightfully yours. If nobody within your reach has more urgent need of it, then look at it and consider how and for what purpose it came into existence. You observe that there is a correspondence between it and certain susceptibilities and senses of your own nature. It is pleasing to your eye, it is fragrant, and you are sure that there is a wonderful adaptation to your palate; there is a hidden susceptibility, an unsuspected affinity in your faculty of taste for this fruit, which nothing else but this fruit could ever meet. You are here on the verge of a great subject, namely the myriad aptitudes belonging to your faculty of taste, with corresponding provision for all somewhere in the universe; but it will be well not to digress, but to keep to the point before you. How came this mango into existence? You inquire of the mango tree and it tells you that there came rain and watered the ground, and there came the sun and matured the plant, and seasons came and went, and the earth revolved upon its axis daily, and the sap flowed from the roots of the deponent to the branches, producing this and other mangoes. But where did the roots get the sap? They fed upon some black mud, and what they found in the slime became assimilated and transformed, and hence this fruit so fair to look upon. Here truly we have something astounding, miraculous. In vain we explore the mud for elements of beauty; there is nothing there to please the eye, the smell, the taste; it is a habitation of worms and a suitable habitation. But whence came the rain, and what brought it here? Far off, the Indian Ocean lies all day beneath the rays of the vertical sun, and by the chemistry of its beams salt is distilled from its waters and left behind, and the fresh water is raised in the form of vapour, until after many days the sky overhead is laden with these vapours. Here again is a miracle. What all the machinery of man on the face of the earth would fail to accomplish, gently, noiselessly the waters of an entire monsoon are lifted up from the sea a mile or two in the air. Then the sun brings its vertical beams to bear upon the plains of India and rarifies the air. Some thoughtless people bitterly complain of the intensity of the heat, not considering that if there were no such heat there would be no monsoon; the rays of the sun are just burning a place for the

vapours that hang over the Indian Ocean. A sufficient vacuum having been created, the S. W. monsoon advances and empties itself upon the land, fertilizing the soil and fitting it to bring forth the things required by man and beast. Thus we see the ocean, the atmosphere, the rotating globe, the winds, and the great orb of day ninety millions of miles away, all hand in hand coöperating to meet a certain demand in my palate. The telegraph signaller who sends an interrogation to England and receives a reply, is not more certain of the existence of an intelligent party in the telegraph office in London, than I am thus made certain by this mango of the existence of a great Intelligence to whom oceans, earths and suns and man are subject, who sees my thought afar off, sees my desires before they are revealed unto myself, and employs all the ministries of nature to convey to me this message, 'I have loved thee with an everlasting love.' This earth passed through multitudinous conditions before a soil could exist capable of producing mangoes, and thousands of years have gone by since the soil was formed. Of him, through Him and to Him are all things; of Him originally, through Him preserved, to His glory resultant. I receive this mango then from Him; it is to me an expression of his loving mindfulness; He compasses my path and my lying-down, not merely to preserve my life from dangers that threaten it, but to enrich it with a thousand little yet notable expressions of his love. He openeth his hand and satisfieth the desire of every living thing, and He hath opened the eyes of my understanding to see that it is He who does so. I was once without God in the world, and all the fruits of earth poured at my feet would have failed to show me that I had a place in the heart of God, or to bring me one hair's breadth nearer to him. Now I have learned of Jesus, who took the five loaves of bread and gave thanks, not to the one who had baked or the one who had brought them, but to Him from whom cometh down every good gift; of Jesus who traced the love-writing of God in the lily of the field, and saw the sparrow borne on the wing of omnipotence. If any man is in Christ, the same is a new creature; old things are passed away; all things are become new; all things are now of God.

Is this rightfully mine? Ah, if Eve and if Adam had asked themselves this question in the presence of the fruit that tested their fidelity to God, what a blessed thing for them and for this world! And if men to-day would ask themselves this question in a right spirit, what an extraordinary abandonment or transfer of property should we witness! Have you paid your debts? Has no man ought against you? If you owe ought to any, you cannot enjoy your mango. First, be reconciled to thy brother.

To the spiritual all things are spiritual; the natural man discerneth not the things of the Spirit of God. To see the kingdom of God we must be born again. The fruits of earth were created not merely to supply the juices for man's body, but to reveal the heart of God to him. It is by the Gospel that our eyes are first anointed with eye-salve to see the glory of God in his works and ways. Nature fails to reveal him, because of the veil upon the mind; this is done away in Christ; then only do we read aright the sermons in stones and books in the running brooks.

Epitome of News.

Saturday, April 18, 1874.

—"A correspondent of a Mofussil paper states that there is a temple of the goddess Elamma about a mile distant from the town of Jat, in the Jat Jahagir. An annual fair is held in honour of this idol, at which about ten thousand people assemble. It has been held there for the last fourteen or fifteen years. Fifteen years ago a mâli or gardener set up the idol, and began to cheat the people by stating that it had appeared there of its own accord. Both men and women visit the temple and worship the idol. The very strange fact regarding this worship is, says the writer, that the worshippers, before commencing the worship, strip naked, apply powdered sandalwood to their whole bodies, put on the ornaments they may have, hold a small branch of the nimb tree in their folded hands, and leave their places of residence to visit the idol. After visiting the idol, they go round the temple for a certain number of times. They then leave the temple, to bathe in a neighbouring tank. After bathing, they return to the temple, worship the idol, and return home. The writer wishes that this indecency could be put down. He states that when the Hon. Mr. Chapman, the present Chief Secretary to Government, was Collector of Sattara, he punished some of the naked worshippers."

—Corporal Macarthy, H. M.'s 25th, Kussowlie, blew his brains out on the 10th.

—*Overland Mail:* "The Queen's regulations and orders for the Army now in course of re-issue contain some important modifications of existing rules, one of which, relating to the arrest of soldiers for minor offences, has given great satisfaction throughout the ranks. Hitherto such of the men as have been absent from barracks after roll-call without leave, or have caused a disturbance by quarrelling, or have been negligent of their personal appearance or the equipment placed in their charge, or have been guilty of any such small breach of discipline—all these have had to be arrested as soon as possible and kept in custody in the guard-room until the charges against them can be inquired into and adjudicated upon by the proper authorities. The soldiers thus under arrest are kept away from their daily duties, which have consequently to be performed by their comrades; and it has often happened that while one man was kept in the guard-room on some trivial charge, another man has had to groom his horse or do his turn at cleaning and coal-carrying. The new regulation is that all defaulters of this nature, instead of being placed in custody, are to be allowed to remain in their barrack-room on a sort of parole, prisoners at large, until their cases can be investigated. The men are pleased by the confidence implied by this concession, which has hitherto only been extended to commissioned officers, and the ordinary routine of barrack and regimental duties will be free from the many hindrances occasioned by the old system."

—We learn with surprise that a mosque has been erected in the Victoria Gardens, and that the gardens suffer not a little through the thronging of worshippers.

—*Times of India:* "The practice of putting people out of the way by means of poisoned needles is now, we learn, very prevalent, and is even less liable to detection than the administration of internal doses. A case recently occurred at Rawul Pindee, in which a man was punctured on the neck when asleep, but he woke up in time to see the operator slink off. On being brought to the dispensary, he was treated by Dr. Ince, but swelling and pain in the neck rapidly increased, erysipelas supervened, and the patient died three days after being punctured."

—*Daily News:* "Mr. Ruskin has long chafed at the amount of strength, nerve, patience, and time wasted upon such unproductive and unornamental amusements as cricket, boat-racing, and other frivolous and fashionable pastimes. He proposes that the Undergraduates, for example, who are now given up to these exercises, should, instead of them, devote their superfluous time and strength to the cause of industry and improvement. His idea, to begin with, is that a band of undergraduates should provide themselves with spade, pick, and shovel, and set to work at once to clear the roads and beautify the country about Hinksey, so as to transform it into a neighbourhood suited to the 'loveliest town in England.' Fired by the eloquence of his appeal, fifty or sixty undergraduates have, we learn, already enrolled themselves in this band, and Mr. Ruskin himself is, when his health allows him, to join and lead them in their generous work. We do not know how their superfluous energy could better be turned to profit."

—*Pall Mall Budget:* "It is now proposed by Senator Jones, of Nevada, in the United States, to submerge the great Colorado Desert by turning into it the waters of the Colorado River or the Gulf of California, or reclaim it for purposes of cultivation. A scientific exploration of the desert has recently been made, which shows that the greater portion of the Colorado Desert, and the Mojare Valley and Death Valley, which lie north of it, are from 40 to 100 feet below the level of the sea, and that this great desert, stretching from Lower California to Inyo County, in the State of California, and from the basin of the Coast Range Mountains to the Colorado River, comprising an area of about 300 miles long by 150 wide, may be converted into a chain of lakes, or irrigated by the method proposed; and also that a large portion of this desert really consists of an extremely fertile soil, being a deep alluvium, susceptible of the highest cultivation."

—*Indu Prakash:* "How sorrowful is it to think that in a city like Bombay religious persecution should yet endanger the lives of individuals. Mr. Jalbhai, having left Bombay during the late Mahomedan riots excited by his pamphlet, returns and finds his house and person in danger, even now that the fury has subsided. He represents the danger to the Police Commissioner, and the latter tells him to leave his house, which is in the midst of his enemies and reside in some other quarter. If this does not indicate the weakness of the Police, it is certainly not to the credit of that force."

Monday, April 20.

—*Bombay Gazette:* "We have the fact recorded that now, in the middle of April, in spite of all the outcry that has been raised about the deficiency of transport, the stores of grain provided by private traders are ample to supply the wants of the people everywhere except in Durbhunga and Mudhobani, two sub-divisions of the collectorate of Tirhoot. Nowhere, except in these two districts, has the Government yet been called upon to sell any grain out of the immense stores it has accumulated."

—The Durbhunga Railway was opened on Thursday last, and trains with rice for the famine districts have commenced running.

—*Indian Statesman:* "At some recent car-festivals in Mysore, a man and woman were killed, and about a dozen persons injured." At the late pilgrimage at Dwarka we understand that some persons were crushed to death in the crowd.

—*Friend of India:* "The Rev. R. Bruce, in the *Christian Intelligencer*, when recording the incidents of a tour in Persia, describes the most mystic sect of the Soofies, each of whom professes to despise all learning and religion derived from books (including the Koran), and to have a special revelation, for himself, from heaven. Every Soofi writer professes to be inspired, and speaks of the initiated or illuminated Soofies as if they alone could comprehend his writings. The great Soofi doctrine is that God can only be known by the Perfect Man (Insan-i-Kamil), who is the very stamp and image of the Eternal, so that it is no blasphemy for him to say "Ana Ul Huqq" (I am God); and that no one can know the Perfect Man, and, therefore, no one can know God, who is not illumined by the Holy Spirit. This is the foundation of their system, but it is so worked out as to be an evil form of Gnosticism. Baabiism, which also believes in the incarnation and sonship of Jesus Christ, and teaches that Baab and his followers are also incarnations of the Deity, is but a form of Soofism. The latter is still rapidly spreading in Persia. These sects present an opportunity to the preacher of the Gospel which no other portion of Islam offers. They are just as friendly with Christians as with Mahomedans, and are always willing to enter into discussion on the truths of the Gospel."

—*Lucknow Witness:* "A writer in the *Christian Intelligencer* is moved by the great success of Mr. Taylor to suggest that a Church of England Mission at Madras is very much to be desired. He says—'It might have the effect of turning in a true direction the faith of many who have been stirred by the preaching of Mr. Taylor.' This is one way of putting it. Another way would be to say, such a mission would have an excellent opportunity just now to entice away Mr. T.'s converts from his pestilential influence, enter into the result of his arduous labours, and in various ways count-

eract the impetus which his preaching has imparted to Protestant Christianity. Which method of statement is nearest the truth, viewed in the light of Episcopal interference with Protestant Missions in Burmah, Madagascar, the Deccan, and other places, we leave our readers to judge."

TUESDAY, APRIL 21.

—The Thakore of Bhownuggur, having attained the age of seventeen, is to be married to three or four little girls. The *Bombay Gazette*, after speaking highly of the good done by the Rajkoomar College for young princes and chiefs, says: "Just when the mental faculties are ripest, when the thirst for knowledge has been unusually stimulated, when the better moral feelings have been quickened amid the purer influences of the best English system of education, it is simply destruction to the young heir to large revenues and wide independent rule to be suddenly withdrawn, possibly against his own will, from all that has hitherto saved him from becoming the object of petty intrigues and gross flattery, if not, as is too often the case, from being prematurely encouraged in youthful immoralities. How serious a blow is thus fatally given to the otherwise hopeful efforts which the last few years have witnessed towards the higher training of these stripling princes!"

—"The Ashantees, it seems, imagined the telegraph-line to be a fetish, and, in imitation, carried a line of their own from tree to tree throughout the length of the road, using cotton cord for the purpose, with balls of white calico to represent insulators."

—"At Belgaum on the 15th instant two men suffered the extreme penalty of the law. There were three partners who were sleeping in a field which was their property. One of them was found brutally murdered, the other two were arrested, tried, and found guilty, but are now no more. They appealed to the High Court and petitioned H. E. the Governor, but got no satisfaction. Two more culprits are in the jail on whom the sentence of capital punishment has been passed; the date of their execution is not yet fixed."

—The special correspondent of the *Daily News* has furnished conclusive evidence of the truth of his statement about high-caste women working on the relief works along with common coolies. Is it not a fact that all over India there are multitudes of Brahmin cooks? There is nothing in caste to secure from beggary.

—*Friend of India*; Durbhanga: "I have now seen about 45,000 men, women, and children here. With the exception of the native overseers and heads of the gangs, nearly all the people look very thin and poorly fed, and some look wretchedly emaciated. But happily there is up to date little sickness among the people, and there is a brightness and cheerfulness among the gangs which was wofully wanting in the people I saw further south. Of late some cases of small-pox have appeared. This morning I saw one of the workers with small-pox on him: he was at once sent home. The great dread is the breaking out of disease, and it is feared that, with the fall of rain, which is now anxiously looked for, for the sake of the sowing, there will be more sickness. With the people emaciated as they are, an epidemic would kill by thousands. The water difficulty is increasing. The labourers on the roads have, some of them, to go miles for water to drink."

—*Times of India*: "The number of pilgrims who visited the tomb of Mahomed at Mecca this year is said to have been 160,000; and, owing to the precautions adopted by the Egyptian Government, their health has been unusually good.'

—As the steamer *City of London* was steaming up the Tigris, four lions were seen on the shore and shot.

WEDNESDAY, APRIL 22.

—*Straits Times*: "We regret to learn from Yokohama of the total loss of the Messageries steamer *Nil*, plying between Hongkong and that port. She left Hongkong on the 13th March, after the arrival of the French mail from Europe, but never reached her destination. Particulars of the catastrophe are not known, but she lies sunk in twenty fathoms of water within a cable's length of the shore somewhere near Yokohama, and out of 93 persons believed to have been on board, only four are reported as saved; these are: M. Muraoux, a passenger, the baker, and two of the crew; eighty-nine persons, therefore, must have met their death by this disaster."

—*China Mail*: "Mr. J. B. Steere, an American naturalist, who is travelling in the East to collect specimens for the Museum of Natural Science at Michigan University, has just returned to Hongkong from a trip through Formosa. He spent six months in the interior of that place, travelling through the whole length of the island, and spending nearly the whole time among the wild tribes of the aborigines. He succeeded in gathering with their aid a very interesting collection of natural objects, among which a collection of thirty-five different species of serpents forms a prominent feature. He also obtained a number of ancient manuscripts, which are being photographed by an amateur at Amoy."

—*Bombay Gazette*: "The *Indu Prakash* has published a letter signed 'Fact' containing statements of alleged fraud against an officer whose memory we imagined was now safe from attack. If the letter is untrue it is grossly defamatory, and means will, no doubt, be taken by the deceased officer's friends to vindicate him from the aspersions of the *Prakash* correspondent. In the meantime we cannot transfer the letter to our columns. We earnestly hope, for the sake of the living and the dead, that its statements may be proved to be entirely false." The writer in the *Prakash* says the officer was charged with peculation, and that a committee was just about to investigate the matter when he made away with himself. -It is a fact that a committee of investigation had been appointed, though we do not know the nature of the charges against the officer.

—*Madras paper*: "The Lord Bishop of Madras intends to appoint the Reverend Mr. Hulbert, M.A., the newly appointed member of the ecclesiastical establishment, to act as Domestic Chaplain, on the Reverend Mr. Cooper being appointed to Emmanuel Church. Mr. Rhenius will take up his appointment of Garrison Chaplain on the first Sunday of next month, and the Rev. Mr. Kidd, who has returned to duty, will be posted to Bangalore."

THURSDAY, APRIL 23.

—*Times of India*: "We hear that several of the witnesses who gave evidence for the defence at the first trial of the Parsee prisoners are to be charged with perjury. Two of them have been arrested, and warrants for the arrest of several more are said to have been taken out."

—Small-pox is said to be prevalent on the Malabar coast.

—Dr. Evers, Civil Surgeon, Central Provinces, says: "The reason why many villages feared or suspected vaccination was that they had heard from somewhere and from somebody that the *Sirkar* collected the blood of the children vaccinated as a propitiatory offering for the Railway God."

—*Times of India*; Allahabad: "A native woman was hanged on Saturday last. This woman had two paramours, one of whom was a married man, and she having resolved upon the poor woman's death got her unmarried paramour to assist him in the disposal of the dead body. Her accomplice has been sentenced to transportation for life. The husband of the murdered woman also became an accomplice after the fact of the murder and secretion of the dead body. He has been sentenced to rigorous imprisonment for five years."

—"The Bombay Tramway commenced working on Tuesday. People were taken from Colaba to the Crawford Markets several times gratis. Each carriage contains eight rows of seats with five seats in each."

—"The defamation case against the editor of the *Parsee Punch* has been withdrawn, owing to the latter having tendered an ample apology and Rs. 2,000 by way of damages to Mr. Kabraji, of the *Rast Goftar*. It is said that Mr. Kabraji had to expend a much greater sum than Rs. 2,000 as costs."

—Two more Parsee rioters were tried yesterday; one was acquitted, the other convicted.

—*Guardian*; Dusseldorf, March 21: "A somewhat novel method of resolving the religious difficulties of the present age was resorted to last week by the bürgermeister of a village in Baden. The inhabitants were summoned to the poll on the question of Papal Infallibility or anti-Infallibility. A hustings was erected outside the parsonage, the mayor opened the business with a speech giving the object of the assembly, then a priest held forth on the dogmatic side of the question, and then the people voted. The whole population could only include 104 electors, and of these 57 recorded their votes, 54 against and 3 for the Vatican dogma. Consequently, the absolute majority was against the Pope, and that village will be in future reckoned Old Catholic.

"Two batches of Lothringian priests, thirty-seven in all, have been tried by the court at Metz for reading from the pulpit the pastoral of the Bishop of Nancy. This episcopal deliverance commanded, as is well known, the faithful to pray to the Blessed Virgin that she would intercede for the speedy reunion of the annexed provinces to France. Of the first batch of twenty, eleven ecclesiastics were condemned to a fortnight's imprisonment, and three to a week's confinement, the remainder being acquitted. The sentences on the second batch are not yet determined."

—In prospect of having, in July, 1876, a Grand Centennial Celebration of the Declaration of the Independence of the United States of America, the United States Government has decided on making an International Exhibition of Industrial Products a part of their programme.

—*Bombay Gazette*: "We stated the other day that on a telegram being sent by the Gaekwar to H. E. the Viceroy of India, a copy of the report of the Baroda Commission was forwarded to the Maharaja through Colonel Phayre, the Resident. We now learn that on receipt of the report a conference was held at Nowsaree, where His Highness now is, and it was resolved to forward a telegram to the Viceroy praying that an opportunity should be given to His Highness to prepare his defence, and that the Viceroy should, in the meantime, defer passing any resolution on the report. The Maharaja, it would appear, has suggested to Mr. Dadabhoy Nowrojee to proceed to England on his behalf, to fight his case there, but Mr. Dadabhoy has declined to do so, on the ground, it is alleged, that the Maharaja has no *locus standi*."

—"The crown prosecuting officer of Brazil has brought an indictment against the Papal Bishop of Pernambuco for opposing or hindering decisions of the moderative and executive branches of the government, attempting to subvert an article or articles of the constitution, &c. The *Christian World* says of the case: 'The bishops of Brazil, with the bishop of Pernambuco at their head, have brought on a desperate and needless war with the State. Where it will end no mortal can tell. Those best acquainted with the state of affairs believe that only in a dissolution of the union of church and state can the remedy be found for existing complications.'"

—Reviewing the past year, the *Christian World* says: "*In the republic of Guatemala* we have seen liberty of worship solemnly decreed by President Barrios. The republic of Mexico has gone still further, and has not only utterly disestablished the Church which for centuries reigned supreme and received the revenues of a great part of the land, but has actually placed all churches on the same footing in the sight of the law strictly forbidding monastic vows as opposed to State policy, and precluding the possibility of the acquisition of such influence by any one church as that of Rome once possessed."

FRIDAY, APRIL 24.

—The *Indus*, with the mails of the 10th inst., left Aden for Bombay yesterday, 2 P.M.

—Calcutta telegram, 23rd: "Viceroy's budget published to day in the Gazette Extraordinary. Account 1872-73—Revenue 50,220,360 pounds; ordinary expenditure 48,456,482; public works extraordinary 2,184,570: total 50,641,052; surplus, excluding extraordinary, 1,763,878; deficit, including extraordinary, 420,692. Regular estimates 1873-74—Revenue 49,476,000; ordinary expenditure 51,577,300, of which 3,920,000 for famine relief; public works extraordinary 3,541,000: total 55,118,300: surplus, excluding extraordinary, and famine relief 1,818,700; deficit, excluding extraordinary, 2,101,300; deficit, including extraordinary, 5,642,000. Budget estimates 1874-75—Revenue 48,984,000; ordinary expenditure 50,372,000; of which 2,580,000 for famine relief; public works extraordinary 4,563,000: total 54,935,000; surplus, excluding extraordinary and famine relief, 1,192,000; deficit, excluding extraordinary, 1,388,000; deficit, including extraordinary, 5,951,000; estimated net famine expenditure in both years 6,500,000. Loans to be raised in 1874-75, 8½ millions, of which 5 millions by Secretary of State in England, 860,000 from Gwalior and Indore for railways, remaining 2,640,000 India or England, as found convenient. Of the 8½ millions five wanted. Extraordinary expenditure and loans town corporations 1½ millions, for guaranteed railway capital to be withdrawn Government treasuries. Remaining two millions required cover deficit imperial and provincial revenues and strengthen cash balances. No fresh taxation 1874-75. Estimated cash balances in India end

1873-74, 14,123,693; end 1874-75, 15,272,593. Net army expenditure expected 14,306,000, being lowest amount any year since '63-64; total cash outlay during '73-74 on account famine estimated at 4,107,000, which has been provided out of surplus of year."

—The total receipts from twelve months' opium sales in Bengal and eleven months' duty on Malwa opium during the last financial year were £7,905,360, being £747,398 above the estimated receipts.

—Deaths last week—338.

—Four more of the 10 Parsees accused of rioting were tried yesterday. They were defended. They were found guilty on the charge of being members of an unlawful assembly, not on the other charges, and were recommended to mercy. Sentence on all the convicted is reserved.

—A boy nine years old has been killed by a courtezan for the sake of ornaments worth Rs. 35, says the *Times of India*.

—Two Parsees and Ross, an East Indian, are charged with having given false evidence in the late Riot case, 3rd instant.

—The Rev. Narayan Sheshadri spoke at a meeting of the C. Vernacular Education Society in London, March 30th. The Bishop of London presided. A converted Hindoo connected with the Wesleyan body also took part.

Miscellany.

—London Society's Report, Bangalore Mission, Canarese Church: Four adults were baptized during the year. The first was a Brahmin young man named Narayanappa. He had been an inquirer for the last three or four years, and had from time to time purchased Scriptures and Tracts, and often visited me and read portions from the New Testament and desired difficult portions to be explained to him. A few months before baptism he was employed as Canarese teacher in the girls' day-schools, and was brought still more under the influence of Christianity. His sister, an earnest Christian woman, often advised him to close with Christ, and the Spirit blessing all these means finally led him to receive baptism. A few days before baptism he appeared very unhappy, but often joined in our family prayer, and would repeat portions of Scripture by heart before prayer. At last the day for decision arrived. He came on the 15th May and said, "I can no longer continue a heathen. My father, knowing my intentions, has gone to fetch a wife for me, hoping thereby to prevent my becoming a Christian. I must therefore be baptized now or never." He was accordingly baptized in the presence of several brethren and sisters, and a heathen friend of his. He felt happy, and has since devoted himself to the Lord's work by speaking to Hindus, and by undertaking to sell Tracts and Scriptures, with success.

Two others, a young man and young woman belonging to the middle classes, relations of a Christian man, were both baptized after proper instruction.

The fourth baptism was that of a Brahmin youth, a relation of Narayanappa. Some months ago he was indifferent regarding the welfare of his soul, but by the divine blessing he was drawn to the Lord's side, chiefly by the influence of Narayanappa's sister, near whose village he was living. He was baptized on the 28th December in the presence of many of his heathen relations, and made a bold confession of his faith.

Tamil Church: During the past year I have had the pleasure of baptizing nine adults and three infants. The former are converts from heathenism, and the latter the children of Christian parents. One of the former, by name Minachi, is a woman of the Modli caste. She lived in Mysore for some time—where, for the first time, she heard the word of God, through some of the catechists of the Wesleyan Mission. What she then heard had very little effect on her mind. Soon after, she came to Bangalore on her own private business, where she happened to hear the word of God preached in the streets of the Pettah by the Rev. Mr. Campbell, and by some of the Wesleyan Mission catechists. What she then heard sank deeply into her heart. She was gradually convinced of the fallacy of Hindooism, and of the truth of Christianity. From that time, as she says, she made up her mind to give up idol-worship and the foolish ideas of caste. While in this state of mind she came in contact with a young woman a member of our church and a scholar in our Tamil school, through whom she came to the pastor, who, after careful examination as to the state of her mind, and of her motives in embracing the religion of Christ, kept her under instruction for two months, and then baptized her in the name of the Triune God.

Bellary Mission Report: During the year eleven adults have been baptized; one of the Rajput, four of the Canarese goldsmith, and six of the Tamil caste. The Canarese men who have joined us are from Sundoor, where for some time past a decided interest in Christianity has been manifested. They have left comfortable homes, and an established and flourishing business, and have willingly accepted the uncertainty and discomfort of their present position, for the sake of Christ and his great love for them. The manner in which two of the Tamil people were led to a knowledge of the truth shows one way in which the work of evangelization is carried on amongst us. A member of our church of scarcely any influence, but of an earnest spirit, has of her own accord read and explained the Bible every day for upwards of a year. Her work has been blessed, and the persons referred to, with their two young children were baptized, and are exhibiting a life which is worthy of their profession.

A young man of the congregation died last August. His life and his death have been most instructive to our Christian community. He was a Canarese goldsmith by caste. He had heard the truth several years before he had come over to us, and had long given up caste, and was a secret disciple of Christ. Gaining more courage, he resolved openly to acknowledge Christ, and in July 1872 came to Bellary and was baptized. He was a man of deep piety; and his earnest desire was that his Hindu brethren, and more especially the large circle of relatives whom he left behind at Sundoor, should know and love the Saviour. This was ever the burden of his conversation, and the prominent supplication in his prayers. Nine months after his baptism he was taken ill; and from day to day he became weaker and more emaciated. Dr. Brett, the late Garrison Surgeon of Bellary, to whom we are deeply indebted for his great kindness to ourselves and to the native converts, attended him, but no skill could avail, as he was past all hope. We had to inform him of his dangerous state; it was a painful duty to perform, as he was so young, a little over nineteen, and looking forward to a happy and a useful life. He heard us very quietly, and expressed his perfect resignation to the will of God. His father hearing of his serious illness came to see him; the son earnestly entreated him not to be ashamed of Christ, but openly to confess him before men, whatever be the consequence. The father was won over, and we had the pleasure of baptizing him before the son's death. As his last hour was approaching, this young disciple was very happy. He said that Christ was near him, taking him to the mansions which He had prepared for him, and that he would soon behold His glory, and rejoice more than ever in His love. In the outer verandah of his house was a Hindu woman, who was a witness to the scene. She was greatly surprised to see such a death as this. The element of joy in death was a marvel to her. She could understand the fatalist's death with its apathetic resignation to the irreversible decree, but not the Christian's with its hope "entering into the part within the veil," rejoicing in the near approach of that veil being cast aside to disclose the glory of the heavenly world.

Belgaum Mission Report: Chœnabasawa, the aged convert whose baptism was noticed in last year's Report, has also gone to her rest. An interesting account of her conversion and last days has been furnished by her son, from which the following is taken:—'About ten years ago, when I embraced Christianity, I was obliged to leave my family and come alone. I had two children then. A few days after my baptism, my wife, to my great astonishment, came and joined me. Our little baby was with her, but the eldest daughter, a girl of about three years old, was left behind. After some time I went to Bangalore as a student, leaving my daughter still with my mother. When I returned to Belgaum, after an absence of five years, I again tried to get possession of my daughter, but on account of the strong attachment between her and my mother I found it almost impossible to separate them. I then tried to persuade my mother to come with her, but she would not be persuaded. I was in great difficulty and distressed for a time, but remembering that our God is a prayer-hearing God and that nothing is impossible with Him, for about ten months I earnestly and confidently supplicated Him for the conversion of my mother. At the end of that time my prayers were answered in a way that I did not expect. One day my wife went to see my mother as usual. After some little conversation my mother said, 'I want to come to your house.' My wife, thinking she wished to see us, said, 'You may come now with us, if you like,' so she came to my house. When I came home I was glad to see my mother, but did not think that she was going to remain with us; soon, however, I found out that she was fully determined to give up caste and to live in our midst. This she did, to the great joy of us all. When she came to live in our house her faith in idolatry was altogether shaken, but as she had not a very clear knowledge of Christ she was not baptized immediately. For about eight months we taught her daily, and at length, when by the grace of God she knew Jesus, and could love Him as her Saviour, she was baptized. From that time a great change was apparent in her. Before her conversion she was always thinking about her grand-daughter and her eldest son. Afterwards her thoughts were more about God and heaven."

—Who has not seen a thousand instances where a bad man has owed his salvation to the divine tenderness and patience of a good wife? Will not that woman be more proud to lead her regenerated husband up to heaven than to appear there alone, saying: "I was unhappy on earth, and shook off my partner to go to hell his own way"? How many a vulgar, ignorant wife has been ennobled by the patient care of a Christian husband! Would that husband feel himself more a man to forsake that wife and go about hunting his "affinity"? How many a glorious character has been developed by the care of a sick companion; or his support through great trials and misfortunes! Think you the saints perfected in this fire of domestic trial would exchange their golden crowns for the pinchbeck coronet of the sentimentalist, who breaks rank and runs into a bower of roses at the first real difficulty of life? Some of the grandest men and women have lived unmarried, consecrated to an affection whose harvest was not to be reaped in the household on earth, but gathered higher up among the beautiful souls. Who would exchange the nobility earned by such renunciation for a marriage purchased by the severing of family ties, the banishment of children from their home, the wreck of a mother's hope, and the sundering of society? Let us scorn this holiday scheme of life, for it is the parent of all abominations. We are rapidly passing to a world where the question will not be, Were you happy? but Were you faithful on earth? There shall we find the answer to a thousand questions of our wild, unschooled affections. There shall we learn why many a noble man has been commissioned to carry a base woman to heaven by sheer strength of will, and behold many a gentle woman entering the celestial gate bearing a man just snatched from the grip of perdition. Then shall all true love find its blessed reward in union of souls for God and the truth. Then shall we learn the mysteries of reunion and all the deep secrets of human affection as it comes to us from the heart of the ever-living Father: and then will it be seen that even the sacred experience of wedded love is but the growth of the soul into that highest of all loves, the worship of God and good-will to all men; that the happiest household is but the portal of that eternal life where "they shall neither marry nor be given in marriage, but shall be like the angels in heaven."—*Rev. A. D. Mayo.*

—*Glasgow News:* Mr. Moody was in his happiest vein yesterday at the midday meeting in Wellington-street United Presbyterian Church, Glasgow, for he is at his very best when intensely practical. He launched a suggestion of great pith and moment with so much cogency that on the instant it commended itself to his hearers, who, as usual, crowded the place. The suggestion was introduced by a brief exposition of 1 Cor. xiii., from which he showed that all gifts, no matter how excellent, were nothing without love. He drew attention to this passage, because he saw about a hundred ministers present, and he wished to tell them what a mighty work they might accomplish if they could only all get filled with love, and operate together. He had been thinking of the young men during the past two or three days, and of what special effort the ministers could put forth to reach them. He thought if there was more love amongst them, so that they might act in concert, they could originate some means that would reach the many thousands of young men in Scotland. If they would only act unitedly, they

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might see great and mighty results. The thought had occurred to him that if they in Glasgow were to send out a circular calling on the fathers and mothers of Scotland to put forth a united effort for one week to reach the young men, hundreds of thousands, not only in Scotland, but over all Christendom, would be stirred. Could they doubt it? Look at what was occurring in Glasgow itself every night. Did not that show that God was ready to bless the effort? To his mind there was nothing on the face of the earth that could compare with the work going on amongst the young men of Glasgow. It was not the preaching; it was not the earnest appeals; but it seemed to be the Spirit of God moving. Suppose the young men of Scotland could be turned to Christ in thousands —how it would tell on the coming Church! He would suggest that the week commencing March 22, and ending on the 29th, should be set apart for prayer on their behalf—the ministers to preach on Sunday, and the young to be called together during the week, and have meetings with their own ministers. Edinburgh, Dundee, Aberdeen, and other places, he was sure, would join them in this movement.

A hymn was then sung, and Rev. Mr. Somerville, Anderston Free Church, starting from "the keynote" touched by Mr. Moody, said that the present movement among the young men in Glasgow was the most striking that we have in our memory. For thirty-six years he had been a minister in the city; during that period he had seen many wonderful things in Glasgow; but he never did see anything so remarkable as had met the eye during the past few weeks. In this movement, it struck him that they had a great token of their heavenly Father's love to our country; and nothing, he thought, could more effectually oust those who denied God's interference in the affairs of men than the answers to prayer which had lately been seen. Their churches had been much put about on this subject; but the Lord, instead of striking them with the rod of his wrath, had shown that his hand was indeed with them in the affairs of his Church. The Lord was working mightily in Glasgow. On Wednesday they had a very blessed meeting of the fathers of Glasgow. It was the beginning of good things—men coming from their business to pray for their families. Having stated some cases of conversion which had occurred in his own congregation, Mr. Somerville spoke of the meeting of young men on Wednesday night. A very large number stood up, and, with exceeding modesty and sweetness, intimated what the Lord had done for their souls—and this, too, in the presence of the vast auditory of young men who were listening to what their companions uttered. The tidings of such meetings had had the effect of causing similar gatherings in Edinburgh, Dundee, and Greenock. He was sure he might say for the ministers present that they loved Mr. Moody and Mr. Sankey from the bottom of their hearts.

There is no obligation anywhere to maintain an inefficient, and especially a spiritually inefficient, ministry. The ends of God are not answered in filling so many pulpits and sustaining so many churches. Numbers have no mystic virtue here. Ministers are to be weighed, not counted. We are persuaded that the best policy, as well as the best principle, is to let the truth of things come out. To patch up institutions, to paint sepulchres, to cover a certain amount of surface, to uphold a certain amount of machinery, is worse that useless. Speaking literally, there are just as many ministers as there are right ministers—no more. (*Rev. A. J. Morris.*)

TELEGRAPHIC NEWS.

London, April 16th: In the House of Commons to-night. Sir Stafford Northcote, the Chancellor of the Exchequer, presented his Budget as follows:—The revenue for the year 1873 has been £77,375,000, and the expenditure £76,500,000, which includes the amount paid on account of the Geneva award and the expenses attending the Ashantee expedition. The revenue for the year 1874 is virtually based on the calculations made in January last by Mr. Gladstone, which set it down at £78,000,000, and the expenditure at £72,500,000, thereby showing a surplus of £5,500,000. The income-tax is to be reduced by one penny and the sugar duties are to be abolished from the 1st May.—A reduction of the national debt is to be made by terminable annuities of £450,000, expiring in the year 1885. One million is to be contributed towards the relief of local taxation, and horse licenses are to be abolished, thus leaving a surplus of £472,000.—Referring to the claims of India, Sir Stafford said that the Indian executive must be left to its own responsibility, and he deprecated any direct aid from imperial sources.—Mr. Gathorne Hardy' replying to General Shute (member for Brighton), said that the evils arising from the supersession of colonels were gradually disappearing and would probably remedy themselves.—The Hackney election has been annulled. [Mr. Fawcett will probably, therefore get a seat for this borough.]—A colliery explosion has taken place at Dukinfield, resulting in 51 persons being killed.—The French Government has counselled Baron de Lesseps to accept the decision of the International Commission regarding the Suez Canal dues.

17th: By adding to the revenue the interest on Government loans to local bodies, the surplus reaches a total of six millions, which amount will be transformed into terminable annuities.—The Budget is generally approved of.—Mr. J. Holker, Q. C., has been appointed Solicitor General.—Lord G. Hamilton has announced the creation of the appointment of Inspector of Her Majesty's Vessels on the Indian Station.

18th: The Mayor of Liverpool, upon the requisition of the leading Indian merchants, has convened a meeting to discuss means for the relief of the Indian Famine. Subscriptions for the famine have also been started in Germany.—The remains of Doctor Livingstone were interred in Westminster Abbey to-day.—The Indian Famine loan has been increased to five millions.—Parliament, in conformity with a message from Her Majesty the Queen, has voted a sum of £25,000 to Sir Garnet Wolseley.—Captain Glover has received the Orders of K.C.B. and K.C.M.G. for his distinguished services in the Ashantee War.—The Porte has authorized the Khedive to work the Suez Canal in case Baron de Lesseps should execute his threat. Russia has recommended the Baron to yield to the decision of the International Commission.

Madrid, 19th: Marshal Serrano is resuming operations, in conjunction with General Concha, against the Carlist flank.

London, 20th: A motion of Dr. Kenealy for a new trial of the Tichborne case, on the grounds of technical informalities, and of Chief Justice Cockburn having prejudiced the jury, has been refused. All legal points are reserved.—The Indian transports *Crocodile* and *Jumna* have arrived at Portsmouth.

London, 21st: Chief Justice Cockburn has stated that, owing to its being based upon a misconception of judgment, Dr. Kenealy's motion for a new trial of the Tichborne Case had been rejected on all points.—The House of Commons last night, upon the motion of Lord George Hamilton, appointed a Select Committee to inquire into charges payable to England for which the revenues of India are liable. Among the members appointed to the Committee are Sir George Balfour, Sir Seymour Fitzgerald, Sir T. D. Elphinstone, Sir H. M. Havelock, Lord George Hamilton, Mr. Cave, Mr. Grant Duff, Mr. Balley (? Bailey), and Mr. Massey.—The Swiss revised Constitution has been carried by 280,000 to 141,000 votes.—In the House of Lords the Archbishop of Canterbury has introduced a Bill to enable episcopal authorities cheaply and expeditiously to restrain any clergyman introducing irregular practices into the services of the Church.—The Committee of the Mansion House Indian Famine Relief Fund have remitted a further sum of £20,000 to Calcutta.—In the House of Commons, Mr. Ward Hunt, in moving the Navy Estimates, drew a gloomy picture of the condition of our Ironclads, and hinted the necessity of supplementary estimates.

Washington, 21st: The Agricultural Department states that the American wheat crop is unusually promising, and that the area planted has increased 8 per cent.

New York, 21st: Disastrous inundations have occurred in Louisiana, caused through crevices in the banks of the Mississippi. Many plantations have been destroyed.

Washington, 22nd: President Grant has refused to sanction the Bill for inflating the currency of America.

London, 22nd: The House of Lords, on the motion of the Bishop of Peterborough, have appointed a Select Committee to inquire into the sale of livings.—The coal and iron masters in Wales have given notice to their men preparatory to a reduction of wages.—The P. and O. steamer *Deccan*, which left Southampton on the 16th April, has returned disabled.

23rd: The question of the Suez Canal dues has now reached the crisis. The tolls fixed by the International Commission came into force from the 29th instant; the Suez Canal Company, however, notified to the Admiralty and the Board of Trade yesterday that they will not allow vessels, including Government ships, to pass through the Canal unless they pay the old rates. The mails carried by the S. S. *Deccan*, which put back to Southampton disabled, have been sent via Brindisi. Her passengers and cargo have been transferred to the S. S. *Cathay*.

PASSENGERS SAILED.

Per P. and O. Str. *Lombardy, 20th*:

For Southampton.—Col. and Mrs Smart; Major D. S. Pemberton; Major Manderson; Mrs. Manderson; Mrs. John Campbell and child; Mr. C. Wilkinson; Mr. E. H. Ensor; Lieut. H. J. Barr; Lieut. F. Welsh; Major Battye; Mr. Ed. Hassett; Surgeon Armstrong; Mr. G. Oatley; Mr. Henry Oliver; Mr. McKelvie; Mr. and Mrs. Clark; Dr. Tucker; Mr. and Mrs. Aldridge; Mr. H. E. Aldridge; Mr. F. A. Slater; Mrs. Rily; Capt. Challis; Mr. Brown; Mr. D. J. Garnham; Mr. and Mrs. Rutledge and two girls; Mr. and Mrs. Wyselake; Mr. Hoyle; Mrs. and Miss Gibb; Mr. C. F. Mackinnon; Mr. Jaffray; Mr. Bisdee; Mr. W. Allen; Mr. Balut; Mr. Gilbert; Mr. W. Buckler; Mr. A. G. Downes; Mr. A. Myers; and Mr. Flower.

For Brindisi.—Mr. G. W. Allan; Mrs. G. W. Allan; Mrs. Thomson; Major H. Thompson; Mr. Dove; Mr. J. K. J. Hood; Surgeon-Major F. Day; Mr. G. Butt; Mr. Walker Thomson; Miss Thomson; Mr. P. Butler; Mr. E. Minors; Mr. G. Murray; and Mr. J. Andrew.

For Venice.—Mr. E. D. Burton; Mr. Boutflower; Mr. F. Theak; Mr. J. B. Lyall; Mr. H. Berger; Capt. Gordon; Col. and Mrs. Jenkinson Jones; Dr. Herman Jacobi; Mr. T. E. Todd; Mr. Hall; Mr. Harward; Col. Aitken; Col. C. B. Fuller; Capt. J. G. Pollock; Mr. Macnabb; Mr. J. Mackay; Mr. H. T. Pearce; Mr. R. L. Logan; Mr. I. O. Logan; Mr. J. C. Smith; Mr. J. C. Peterson; Mr. J. B. Schofield; Mr. R. Davies; Mr. D. Guthrie; Mr. E. Westby; Mr. J. B. Burkitt; and Mr. and Mrs. Jacob.

For Suez.—Lieut. Col. Waddington; Capt. Armstrong; Mr. Paterson; the Hon. M. Melvill; Mr. F. D. Melvill; Mr. F. R. S. Wyllie; and Rev. D. Copeland.

For Aden.—Mr. Hormusjee Framjee; Mr. Walsh; and Surgeon W. Nolan.

Per Str. *John Tennant, 19th*:

For Liverpool.—Mrs. Allen Brown and child; Miss Butcher; two children of Rev. D. C. Boyd; Mr. P. H. Brown, child and ayah; Mr. and Mrs J. W. Barns; Miss Blandy and a European nurse; Col. and Mrs. L. W. Buck and 3 children; Mrs. Denniston; Mrs. Fisher; Mr. W. F. Ford; Rev. and Mrs. J. F. A. Gavin, six children, and servant; Mr. and Mrs. W. Gillett; Mr. H. Gillett; Mr. Harger, 4 children, and a European servant; Rev. De B. Hovell; two Masters Isitt; Mr. J. G. Laing; Mr. and Mrs. A. McGechie, 4 children, and an ayah; Mr. and Mrs. Nicker and child; Captain E. Stedman; Lieut. N. J. M. Van Beverhaudt; Miss Williams; and Mr. C. Williams.

Per Str. *Colombo, 21st*:

For Liverpool.—Captain Barnett; Mr. Ball; Mr. Brookes; Mrs. Cullen and child; Major T. and Mrs. Cadell and 4 children Mr. and Mrs. Crichton; Mrs. Cunningham and child; Mrs. Dalla and two children; Mr. J. D. Dawes; Dr. Davis; Captain Kemble Lieut. C. H. Law; Rev. W. and Mrs. Leeming; Lieut. Lerin Mrs. Morgan, Miss Morgan, and four children; Mr. G. Ravelli; Mr. F. C. Osborn; Mr. D G. Ottley; Dr. W. C. Smith Mrs. Limpus; Mr. Thomson; and Mr. E. H. Webb.

PASSENGERS ARRIVED.

Per Str. *Arabia, 19th*:

From Genoa.—Captain and Mrs. Stephenson; Mr. Cu ningham; Mr. Meiffre; Mr. Abiate Albino; and Mr. Lungo Alessandro.

From Aden.—Mr. R. Maggi and Mr. T. Andree.

Per Str. *Muriel, 19th*;

From Liverpool.—Mr. and Mrs. F. Higman; Mr. C. Wood Mrs. Wilkinson and six children; Mrs. Nicol and a daughter.

DOMESTIC OCCURRENCES.

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MARRIAGES.

HENDERSON—HAYES—April 18th, at the Cathedral, Bombay, by the Rev. Ward Maule, Chaplain of Colaba, Capt. J. W. Cleland Henderson, Madras Staff Corps, to Edith, daughter of the late Capt. Fletcher F. C. Hayes.

MATHER—LIDBETTER—March 19th, at Friends' Meeting House, Hobart Town, Tasmania, Joseph Francis, son of Joseph Benson Mather, Hobart Town, to Margaret Ann, second daughter of Thomas Lidbetter, of Bombay.

DEATHS.

SPOONER—April 17th, at Decksal, Edith Agnes Hudson, infant daughter of Mr. and Mrs. Wm. Spooner.

MURRAY—April 20th, at Mahableshwur, Ellen, wife of Captain Murray, Adjutant General's Department, aged 28 years.

Advertisements.

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